



A WEEKLY JOURNAL DEVOTED TO THE HISTORY, PHENOMENA, PHILOSOPHY, AND TEACHINGS OF
SPIRITUALISM.

No. 85.—VOL. II.]

LONDON, NOVEMBER 17, 1871.

[PRICE ONE PENNY.]

THE PROGRESS OF SPIRITUALISM.

The useful results of Mr. Crookes's experiments and the Dialectical Society's Report on Spiritualism are becoming apparent. The flaming humkeyism of even the most conservative members of the newspaper Press is a sign that public opinion has made an advance with respect to the phenomena, the existence of which, as demonstrated by Mr. Crookes, is declared by the *Manchester Guardian* to be "neither absurd nor revolting, nor necessarily inconsistent with many of the well-ascertained facts of science." After recounting the testimony furnished by the parties above quoted, the same paper observes: "In the face of this accumulation of evidence, he must be hardened indeed in unbelief who still remains unconverted." The *Guardian* evidently cannot let the matter alone. Two days later it treats its readers to four columns of exposition, derived chiefly from the Dialectical Society's Report. The writer is sufficiently advanced in the inquiry to be able to attribute the phenomena to Mesmerism, and elevates Dr. Braid, who experimented on "nervous hypnotism" in Manchester twenty years ago, to the position of a scientific pioneer. It would be amusing to know what was the opinion of the same authority on Dr. Braid's experiments at the time of their occurrence. Indeed, so great has been the improvement in public opinion on psychological subjects that, whereas a Mesmerist was persecuted twenty years ago, the Spiritualist is tolerated and even cheered to-day. We may observe that the *Manchester Guardian* has quite as good grounds for believing that the phenomena proceed from spirits as from "Mesmeric action." Spirits are a cause we can understand and attribute volition and power to; but as to Mesmerism, which is an action and not an entity, we can have no conception of it, except in connection with a willing and directing mental power. The *Guardian* extracts largely from the reports of the sub-committees, and rather leans to the side of the positive testimony. Dr. Edmunds's position is severely handled; and Messrs. Henry Jeffery, Geary, and Atkinson are set down for pretty much what they are worth. It is evident, even to the outside public, that the admission of adverse opinion and criticism into the same book along with clearly-stated facts and logical convictions derived therefrom, is the best defence of the truth, and, like sand in mortar, gives a concrete consistency to the published labours of the committee, which could not have been attained without the admixture of inferior matters. Notwithstanding Mr. Cox's judgment to the contrary, it appears to be the opinion of the writer in the *Guardian* that Dr. Carpenter was the author of the article in the *Quarterly Review*. The reviewer cannot conceal his conviction, notwithstanding his desire to support Dr. Carpenter, that the latter's performance is a tissue of empty theories unsupported by facts, and unjustifiable attacks upon personal reputation.

MADAME SIEVERS'S CONCERTS.

The first of what is intended to be a series of popular concerts of Italian music took place on Friday evening last, under the management of Madame Lucci Sievers, at St. George's Hall, Langham Place. The vocalists on the occasion were Signorina Leoni, Signorina Limia, and Miss Ashton; Signor Monari Rocca and Signor Della Rocca; pianist, Chevalier De Kontski; harp, Mr. John Thomas; conductors, Madame Dryden Sarquet, Mr. Kemp, Signor Campana, and Madame Sievers. The first part of the evening's programme was taken up with Pergolesi's *Stabat Mater*, accompanied by piano and harmonium, the chorus sustained by a select company from the Crystal Palace Choir. It is very rarely that the general public have an opportunity of hearing this elegant composition, and still rarer of hearing it so well and judiciously rendered as at this performance. The soloists were evidently "at home" in its exquisite strains, and the audience appeared fully to enter into the spirit of the composition, no less than three of the numbers being successively re-demanded. Signor Della Rocca in the "Cujus animam," Madame Sievers in the "Quam mærebat," Signor Monari Rocca in the "Fac at portem," as well as Signorina Limia in the "Vidit suum," all sang with so much excellence as to call

forth the warm appreciation of the audience. In the second part, the Chevalier De Kontski played three solos in his accustomed dashing style, and Mr. John Thomas gave two solos on the harp. A charming duetto, composed by Madame Sievers, "Dunque gemmai," charmingly sung by Signorina Leoni and Miss Ashton, obtained a unanimous encore; and Signorina Limia and Signor Monari Rocca acquitted themselves extremely well in the favourite duetto from "L'Elisir d'Amore." An arrangement for harmonium and piano, from a popular opera, by Madame Sievers, performed by the composer and Signor Campana, was much admired. A new chorus, also original, by Madame Sievers, entitled, "Homage to Old Italian Genius," brought the evening to a close. We heartily wish these *réunions* the success they so well deserve.

SPIRITUALISM OF THE PAST AND PRESENT;

WITH REMARKS ON THE RISE AND PROGRESS OF MODERN SPIRITUALISM;
 ALSO, SOME EXPERIENCES OF THE WRITER.

(Continued from page 358.)

The best of men and the ablest thinkers have had their minds attracted to the miraculous; why it has been so will be easily seen when we consider the vast importance of the subject as relating to a future state of existence. We have no proof of immortality beyond what we experience in the preternatural occurrences that sometimes come under our notice. All peoples have had their traditions; thus is the universality of the belief in a future existence accounted for. Credulity and incredulity are carried too far; why cannot we wait for evidence before giving an opinion on any subject? The mere proof of the existence of spiritual influences is not enough; we require proof of their individuality. A miracle will not prove the immortality of man. What we call a miracle is an occurrence caused by spirit-power, such as man cannot perform unaided. The records of such facts are scattered through all history, both sacred and profane, and are spread over long intervals of time. In the case of the miracles recorded in the Bible, we may not be able to understand all we read, but we may reasonably believe that there is truth in them; for if not, whence came the idea? We may not realise the fact of Joshua commanding the sun and moon to stand still, yet we can readily believe that a book was presented to Ezekiel by a hand, because the incarnate spirit-hand is now so familiar to us. We may not be able to explain all the wonders said to have been wrought by Moses, but we can understand how the word of the Lord came unto Haggai by the hand of the prophet. If we take the account of the Witch of Endor as the experiences of a crystal seer, we can easily conceive how she knew who the inquirer was. We now find no difficulty attached to the belief in most of the recorded miracles of the New Testament, because we see many of these things now in full operation in our own day. It is stated that persons have been conveyed from one place to another by spirit-power; we can hear of such occurrences outside of spiritualistic society. For instance, fifty years ago we knew a Baptist minister who related the following experience:—He dreamed that he was reading the Bible to some villagers, and that, on returning home, he was overtaken by a man on horseback, who bade him preach the gospel. The following Sabbath afternoon he walked out and came to the village, and, on recognising the spot he had seen in his dream, he began to read the Bible, and the villagers came to hear him. This was the commencement of an unpremeditated ministry. On his way home, it commenced to rain, and he took shelter under the hedge, when, to his surprise, he beheld the horse and rider of the dream approaching. The rider turned to him and said, "Preach the gospel;" then horse and rider disappeared. Now the greatest astonishment fell upon him, for he was at the door of his residence, a distance of over a mile from where he had taken shelter, but he could give no account as to how he had accomplished the journey. This statement, it must be observed, is unsupported by a single witness. He repeated his visits to the same spot in the village regularly every Sunday, until a chapel was erected near the place; then he became the minister, and preached there until his death.

The persons who related the following narrative guaranteed to substantiate the truth of it by any number of witnesses required. Knowing the possibility of such occurrences, we did not think it necessary to examine witnesses; for why should not the evidence of a dozen living Cornish miners be as valuable as a dozen Jewish fishermen who lived eighteen hundred years ago?

This occurrence is said to have taken place near Redruth, Cornwall.

A miner told his companions that he should be taken away from them at a stated time, and that he would be brought back again in forty minutes. Upon hearing this they took him to a public-house, and kept guard over him. Numbers of them, leaving their employment, flocked to the place, and crowded every avenue about the house, besieging every door and window. The man laid his arms on a table, and rested his head thereon, and at twenty minutes past four he had disappeared. Although the room was full of people, no one saw him leave, but at five o'clock he was sitting in the place where they last saw him, no one seeing him return. Before quitting Cornwall, we must refer to one other subject, that of Rabbomanity, because we think it can be explained by science apart from Spiritualism. The Rabbomanians in Cornwall and Devon are called Dowisers. The Dowiser is a treasure-seeker; he walks over the land with his hazel rod in his hands, and when the forked part of the stick turns towards the ground he thinks he has found the treasure. He is often right, but at times fails. He may be searching for water, instead of which he may find iron; he might be seeking for iron, and find lead; and so on. We think it will be ultimately found that the different lodes of minerals and strata of earth give off a different magnetism, and the sensitive passing over the spot where this magnetism is evolved becomes a receiver, and the hazel in his hands a conductor and indicator. Walking one day with a hazel stick, about ten miles from Bodmin, along the bank of a mill-stream, it suddenly darted from my hand with force into the water. We had been walking over granite, but at this spot it was intersected by kaolin or China clay.

The scoffs and ridicule cast on Rabbomanians will not deter thoughtful men from the investigation of facts. It is well known that if the hand of a magnetiser be passed a few times down a hazel stick previous to laying it on the ground, many sensitives could not pass over it, but on approaching it they would be driven backwards some feet, even if they were blindfolded. These facts are very curious, if not instructive; but it frequently happens when investigating a difficult subject the smallest fact becomes of the greatest importance. We have read of the witch's hazel wand wriggling along the ground like a snake, and of Aaron's rod becoming a serpent and swallowing up the other serpent rods. These facts have not been corroborated by the experiments of modern times. Let us not believe every lying wonder that may be reported to us, nor deny the possibility of things we do not understand, for we now realise the truth of many things which a few years ago we should have pronounced impossible. The mystics of old for the most part founded their faith upon the evidence of others. Now we can speak of things as we find them in our own experience, yet it will be well for us to examine all kinds of evidence. Travellers tell us that the magicians of the East can transform a man into the form of a beast, but who believes them? Tell the professors of religion such a story, and they, as a rule, will tell you that they pity your imbecile credulity; but they would the next minute read the transformation of Nebuchadnezzar as if it were a common occurrence. We now hear of persons attending spirit-circles being elongated and at other times shortened. We have seen the head of a lady reversed; the bones of the neck were heard to crack as the head went round, but it was turned back again, and she was not hurt.

(To be continued.)

SUBSCRIPTION SALE OF TRANCE PAINTINGS.

About the close of 1868, several of the pictures executed in trance by Mr. D. Duguid, of Glasgow, were disposed of by subscription sale. Since that time, Mr. D. has produced a number of new pictures painted under the same extraordinary conditions, and these, more or less, exhibiting decided marks of progress. As several of these pictures have been seen by competent judges, who have commended them as works of art, apart from the extraordinary mode of their production, and as, moreover, they possess a peculiar value in the estimation of those who have been privileged to witness the medium-artist at work, Mr. Duguid has authorised the Committee to institute another subscription sale for the disposal of the pictures enumerated below.

It is well known that Mr. D. has, for upwards of five years, gratuitously, and frequently at much personal inconvenience, allowed hundreds of individuals to be present while he was in trance, and has thus become the means of awakening deep and lasting interest in the minds of some who could not, or would not, have been influenced by other phenomena. The Committee, therefore, in announcing a second subscription sale, do so, believing that, as a deeper and more intelligent interest is now taken in all spiritual manifestations, there will be an eager desire on the part of both Spiritualists and those who are only "dwellers on the threshold" to share in the distribution hereby announced.

The following is a list of the pictures forming the prizes:—

1st Prize.—"The Pool." Size of canvas, 42 inches by 30, in a beautiful and very massive frame. This large picture was painted in the presence of many witnesses, under the spirit-direction of Ruysdael, and, according to a trance communication, is a near copy of one of his paintings. It is truly a picture of still life, and quite characteristic of that celebrated painter. An eminent artist describes this painting as a work of considerable merit, and one which affords an excellent test as to the progress of the medium under his strange tuition.—On view at the Progressive Library, 15, Southampton Row, London, W.C. Valued at £28.

2nd Prize.—"The Twin Castles of Sternhofen, on the Rhine." Size of canvas, 36 inches by 26, in a massive frame. This is a companion picture to that which formed the first prize at the previous sale, now in the possession of Mr. James Burns, of the Progressive Library. This painting has also been executed under the direction of Ruysdael, after one of his early productions; the figures inserted under the direction of Jan Stein. A lengthened traditional account was given by the medium in trance, some months ago, of "The Twin Castles of Sternhofen," and subsequently the following was given by direct writing:—"On the Rhine, a little higher up than the village of Hemp, immediately above the convent of Bernhofen and opposite Falzig." This picture is very much admired by competent judges. Value, £22.

3rd Prize.—"Ravenscraig Castle, on the Firth of Forth." Canvas, 36 inches by 20, in a massive frame. The scene represents the ruins of an old castle on the coast of Fife, looking across the Firth towards

Edinburgh, which, with the Pentland Hills, forms the background. Value, £18.

4th Prize.—"A Waterfall." Canvas, 30 inches by 25, in a massive frame. This picture (nearly finished) is also under the guidance of Ruysdael, and after one of his celebrated waterfalls. Value, £15.

5th Prize.—"Boppard, on the Rhine." Canvas, 30 inches by 18, in a massive gilt frame. This is said to be a painting possessing many points of beauty, and being among the most recent, it serves to show the progress attained by the medium in his peculiar art. It was painted under the guidance of an English Painter, who withholds his name, but who, like Ruysdael, will establish his identity by reproducing through the medium one of his well-known paintings. This identity picture has been begun.—No. 5, on view at Mr. McGeachy's, 89, Union Street, Glasgow. Value, £15.

6th Prize.—"A Highland Scene near Callander." This is a round picture, 14 inches in diameter, suitably framed. Value, £4 10s.

7th Prize.—"A Rhine Scene." Similar in form, size, and frame to No. 6. A very fine picture, painted under direction of Ruysdael. Value, £4 10s.

8th Prize.—"Duart Castle." Mounted, 17 inches by 13. An ancient Fortalice, Loch Linnhe, Island of Mull. Value, £1 10s.

9th Prize.—"Highland Loch and Ben Venue." Mounted, 17 inches by 12. Value, £1 10s.

10th Prize.—"Jenny's Burn, near Glasgow." Mounted, 18 inches by 12. Value, £1 10s.

11th Prize.—"Dunstaffnage, Loch Elive, near Oban." Mounted, 13 inches by 9. Value, £2.

12th Prize.—"Dunolly Castle, Loch Elive, near Oban." Mounted, 13 inches by 9. Value, £1.

13th Prize.—"The Glen." Mounted, 12 inches by 9. Value, £1 10s.

14th Prize.—"Ships Entering a Harbour." Mounted, 9 inches by 6. A fine little painting, under the direction of the English Painter. Value, £1.

Nos. 3, 6, 8, 9, 10, and 12 were sketched, in trance, from nature; and No. 11 painted on the spot in trance.

The drawing, in accordance with that of the Art Union, will take place on Saturday, 10th February, 1872, in Whyte's Temperance Coffee Room, Glasgow. Should the sale of Tickets, at that date, amount to less or more than the value, the Committee will reduce or increase the number of Prizes accordingly.

Tickets, 2s. 6d. each, may be obtained in Glasgow from any of the following members of Committee:—

James Brown, 163, Hospital Street. Wm. Burns, 17A, St. Enoch Square.
Hay Nisbet, 164, Trongate. James Nicholson, 213, Eglinton St.
James McGeachy, 89, Union Street. H. Nisbet, jun., Sec., 164, Trongate.

The following friends have also kindly promised to dispose of Tickets:—

LONDON Mr. James Burns, 15, Southampton Row, W.C.
" Mrs. Everitt, 26, Penton Street, Pentonville.
" Mr. C. W. Pearce, 6, Cambridge Road, Kilburn.
BIRMINGHAM Mr. Robert Harper, 4, Glosier Place, Soho Hill.
LIVERPOOL Mr. W. Meredith, 103, Greston Street.
" Mrs. Leighton, Bookseller, 39, West Derby Road.
" Mr. H. Young, Bookseller, 12, South Castle Street.
MANCHESTER Mr. Thomas Davies, 215, Brunswick Street.
" Mr. R. R. Bealey, Joiner Street.
BISHOP AUCKLAND Mr. F. Everitt, Newgate Street.
EDINBURGH Mr. John Nicol, Chemist, 4, Dundas Street.
LEITH Mr. Wm. Black, Clothier, 13, Commercial Place.
GLASGOW Mr. James Marshall, Tobaccoconist, 51, John Street.
" Mr. Henry Murray, 121, Argyle Street.
" Mr. T. Muir, 1, Queen Street, Partick.
" Mr. John Thompson, Bookseller, John Street.
" Mr. Robert McDonald, 63, Clyde Place.
" Mr. James Dyer, 70, Great Hamilton Street.
" Mr. James Walker, 169, Craighall Road.
" Mr. William Johnstone, 122, Rotten Row.

Glasgow, Oct. 19, 1871.

HAY NISBET, JUN., Secretary.

THE DIALECTICAL SOCIETY'S REPORT.

To the Editor of the Medium and Daybreak.

SIR,—Spiritualism is quietly and surely making its way amongst all classes of society. It may be said to have two phases—phenomenal and religious. It is the former of these phases—the physical part—that this Report deals with; and it is to be regretted that the sceptical portion of the Committee had not had more patience to give the subject a candid investigation without such obstreperousness as Dr. Edmunds has shown, both by his presence at seances, and by his subsequent writings.

The Report still leaves investigators on the threshold of the inquiry, without giving an inkling as to the causes which produce these phenomena, and those who deny the spiritual theory are put to some lamentable shifts to account for the manifestations.

The Editor of the *Literary World*, in two extended notices of the Report, makes a most lame conclusion of the whole matter. He just saves his credit by admitting that he has no scientific knowledge, and he shows the ultimate of his knowledge of Mesmerism by giving his readers the well-known ring trick as illustrating the force of will; but he only touches the surface of the subject, and he concludes with a little lively banter about the misery of having a wife who has the misfortune to be a medium.

This Report may, we think, be taken as indubitable proof of the occurrence of phenomena in the presence of certain persons, whose organisms are enabled, by being united with others, under favourable conditions of locality, atmosphere, and physique, to concentrate such an amount of nervo-vital force as to overcome the force of gravitation, and thus cause otherwise ponderable bodies to rise from the surface of the earth. In corroboration of this hypothesis, most persons who have devoted any time to investigating the subject will have found that, by the exercise of the will of the persons sitting for the purpose, bodies are made light and heavy, or *vice versa*, under these conditions. Again, during a dark seance we have ourselves seen the phosphorescent light emanating from various parts of the bodies of the sitters, and concentrating in innumerable forms near the centre of the table, and the desires of the sitters being that the table should move, the accumu-

lated power being sufficient to overcome the force of gravity, levitation takes place, and the table, or other body, rises, and is moved to and fro from its normal position. So much of the phenomena may be fairly obtained without the aid of any outer spiritual agency, or, more clearly speaking, without the help of persons who have departed this earthly life: for, so far as we have seen it, it appears to us to be nothing more than the means of giving off our own nervo-vital force, and applying it, by the power of will, to the moving of such bodies as tables, &c.

Here, too, we find all the phenomena of the electric battery. Inasmuch as we know that the return electric current can be conveyed through the earth for hundreds of miles, so there are numberless instances on record of communications having been made between two persons, the one living and the other dying, or being in such imminent peril as to create or generate a shock from his body (a human battery), so as to influence those who are nearly allied to him in earth-life by physical relationship, that one is made conscious of the peril of the other, though an immense distance intervenes between them at the time.

We have ourselves seen similar emanations of light from a graveyard. If, then, it is conceded that this portion of nature's work is going on in all parts of the globe, it need not surprise us when we hear of clairvoyance, &c. The peaceful harmony which pervades the spirit-circle, the unity of purpose, the sympathy which exists both physically and mentally between all its members, does nothing more than offer suitable conditions to those who are so constituted as to lay aside their physical condition, and, whilst in what we term a "trance" state, to hear sounds and see appearances of those who have departed this life, or who lay aside their earthly bodies and approach nearer to the great source of all being, God the Father, whom all men in some way worship and adore. The persons who are enabled to put themselves in the condition alluded to we call "mediums," because they speak or write intelligent language for us from the sounds which they hear or the impressions they receive.

We are constrained to ask here, Where is the location of departed spirits? Are they far away, or are they, as the majority of Christian churches teach, in the air surrounding us, watching over us and influencing us; or does the body when it decays and dies return to the earth (the great repository or reservoir which generates the life-giving power of electricity), to be revived and resuscitated for other conditions of existence, and so keep up the continuous circle of life in all its varied forms? If life arises primarily from the will and desire (the mental part of man), does this essential part continue to live and maintain apparently the same form and figure as when clothed with the earthly body?

Seeing that the conditions of animal existences are similar, why should the spirit of man have the power of "everlasting life" in any other form than that of other animals? Does Spiritualism give any evidence that animals are endowed with, or are participators in, a higher state of existence? Again, what evidence is there that life exists without the body? If life does not exist except with the body, then what we call sympathy and love cannot exist, except in the memory of another living organism, when the object of the sympathy and love is taken away. If spirits are ever present with us, as Spiritualists hold, how then can they be said at the same time to return, on the death of the body, "to God who gave it?" These and numberless other questions, some abstruse, some absurd, are daily asked of the believer in Spiritualism. How far do the phenomena answer them? Again, what need is there of spiritual communion as now assumed? The Church teaches, and rightly, the "communion of saints;" but this does not justify the conclusion that one saint shall be on earth and the other in heaven, but rather that they must both be near to each other, and in the same plane of thought, as the Germans would say, and as the spirits tell us through Mr. Morse that in the higher existence "speech" by voice or sound is unnecessary—"to desire is to receive"—verifying the words of Jesus. Hence it is that here we prepare to go to our departed friends, but they do not return to us. Is it not well that we should be separated from those whom we have loved? Are not our passions subdued, our hearts chastened, our sympathies refined by the suffering which death brings in taking away those who are near to us in this earth-life? Are we not thus prepared to meet them, by drawing near to that state which is pure and holy—to that which is just and good? They thus help us by purifying our souls by bringing us nearer to them.

What we wish to impress upon inquirers is, that they be careful to draw the line of demarcation between physical and mental phenomena, one being evolved from the outer, the other from the inner part of man. As we have said, a person in the trance state puts the body in a state of rest, or "coma," whilst mind roams where power or fancy leads over the wide domain of nature, or through the endless region of thought. As the condition of man known as "mediumistic" is dependent on the physical organism, as may be abundantly proved by reference to the religious lives of Christian saints and others, it follows that much that we are now witnessing is as old as creation. Why, then, do we alarm ourselves so much on the appearance of these things? The ancients were far more advanced in their knowledge of what we in our short-sighted ignorance call "mystic" force, which is nothing more nor less than the Divine Creator enabling us by united effort to overcome the physical force of gravitation, allowing the faculties to be exercised without the trammels with which bodily consciousness surrounds us, as in the normal state of life.—Yours, &c., JOSEPH OGDEN.

November 13, 1871.
[Our correspondent freely throws out his thoughts. We would be glad if our readers would more frequently favour us with the fruits of their intellectual industries.—Ed. M.]

THE OCEAN, ITS WONDERS AND ITS TEACHINGS.

SPOKE THROUGH H. E. RUSSELL, WHILST ENTRANCED, 22ND OCT., 1871.

(The above subject was chosen by the members of the circle.)

[ABRIDGED.]

Far beneath the surface of the deep, beyond man's gaze, lie treasures, rich fields of wonder, which his eyes would be indeed glad to see. Vast forests of plants display the wonderful beauty with which all things created by the Almighty hand are formed. Deep caverns reveal the rich treasures of creation in another kingdom, over which man has

no control. We find all things strangely reproduced beneath this vast surface of waters. Gigantic plants and animals are there, and all things teem with life. Those plants, in some regions, form extensive forests, through which glide various kinds of animals and fishes, which are unknown to man. Never, or rarely, coming to the surface of these oceans, these animals live entirely within those groves and forests, inhabiting with their entire orders the deep caverns with which the beds of the ocean are perforated. But plants and animals are not alone the wonders of the deep. If you wish to see God's handiwork fully illustrated in all His wisdom and love, take but one drop from the ocean, and examine it carefully, and you will see that this drop of water teems with life—life in a different form to that which man is accustomed to behold. See the living atoms with which this drop of water sparkles; see those silicious grains and saline particles that are held in solution, and you behold the life-principle upon which those small organic creations are sustained in vigour and life. And if this be the case with but one drop of those liquid oceans, how boundless and immeasurable is the wisdom and love of the Almighty Creator displayed when we behold before us the vastness of those illimitable waters with which this globe is surrounded! Man's imagination fails him when he attempts to conceive the countless myriads of created beings with which the oceans abound—not only in those things which he sees visible to his ordinary sight, not alone in those creatures and fishes with which the sea abounds, but in those invisible atoms of life which in their first principle are unseen by man. These are, indeed, the first steps from those monads of life which permeate the earth's atmosphere, and show the combining of the invisible with the visible—that grand connecting link between the unseen and the seen—that chain which binds the Almighty Creator to all things that He has created. Passing from these minute portions of life which are in themselves but a preparatory stage in which these monads of spirit are made fit to receive higher forms, man is lost in wonder and admiration as he proceeds in investigating this grand portion of God's creation—the ocean; and he sees in another glorious chapter of life the finger of God tracing the words of love and wisdom, which He is ever writing throughout the volume of His works!

From those gigantic plants which cover a large portion of the ocean basins, we come stage by stage upon the upheaved rocks, to find, as those rocks near the surface of the ocean, various degrees of vegetable life, assimilating to what you yourselves observe. And amongst those various plants which adorn and cover those rocks, you will find various stages of development, until they seem to culminate in gems of beauty with which the ocean is peopled—those wondrous works of the Almighty which form connecting links between animals existing in the ocean and those plants which we have indicated. Behold how beautifully the coral reef is adorned—with what many glowing tints it is charged; and then aid your material vision by the art which reveals to you the living wonders of that coral! See how gradually, yet how surely, these rocks arise!—built by myriads of those living beings who are continually passing from one stage to another—coming into life, going out again; leaving their earthly shell behind them; depositing wall upon wall the structure of those minute porous caverns which they inhabit. And as this rock reaches at last the surface, and towers above the ocean wave, it becomes in time, by other manipulations of the same Divine hand, a place of beauty—a place which forms, with its glowing flowers and tropical plants, its majestic trees and beauteous shrubs, one of those sunny islands of the tropics which gladden the heart of man to behold.

Spirit lives for ever. And though these primary gases combined may be the first element in which spirit is placed in order to advance it and perfect it in various stages of growth until it culminates in man the immortal, still we like to trace with you those several connecting links. Thus you have seen those sparks of life showing themselves in the aqueous element, emerging from this by death into the atmosphere in which you exist. And when this spirit has culminated in man, then man's spirit, being perfected by being educated, rises again into a more subtle atmosphere—those ethereal elements which exist in the spirit-spheres. And when the spirit of man has reached these spheres, he aspires still higher, and the more he elevates himself by education, and makes himself fit for the nearness of the Eternal Presence who dwells in everlasting light, so he rises into a more ethereal state, and is able to breathe that subtle atmosphere which even spirits in the spheres are debarred from entering—even the heaven of heavens. When he reaches this point, he has attained the grand object of all spiritual ambition—the one great point in spiritual existence, which his Almighty Father has ordained him to attain to; the Father who has made that spirit proceed from Himself in the infinitesimal atom, and has caused it by various growths and processes to be purged from all grosser things, and made fit in His own good time to approach Him; who has ordained that spirit as an insensate atom shall, by passing through the several species of life with which He has adorned His works, partake at last of that spiritual identity which exists in man alone. When man leaves this atmosphere of earth, and ascends into the glorious regions above him, he has yet to pass through refining stages, until by progression he brings himself in unity with the Father who has made him.

"A MASTER OF ARTS" seems to have exhausted the amusing element of his nature in his former communication, and he now sinks into stupidity. He asks whether spiritual manifestations are phenomena or phantasma? We think the best course he can pursue—and we recommend it to all others—is to go into the investigation experimentally, and thus satisfy himself by actual demonstration. To see a real floating table would be a far stronger test than to have the mere photograph of one. These results are within the reach of everybody. The sub-committees of the Dialectical Society witnessed the floating of tables without the aid of Spiritualists or paid mediums, and why not "A M.A."? The educational tendencies of the age are to cause us to depend for our convictions upon the authority of certain persons, whereas Spiritualism does away with such censorship of knowledge, and permits everyone to decide for himself as to what is truth. A pinch of common sense would evidently be a much greater acquisition to our correspondent than the very questionable accomplishments which won him the degree by which he desires to be recognised.

SUBSCRIPTIONS RECEIVED ON BEHALF OF MR. POWELL.—A. Kyd, Esq., Baden, £1; S. C., 7s.; C. Gregory, 5s.

THE CIRCULATION OF THE MEDIUM, AND TERMS OF SUBSCRIPTION.

THE Publisher is instituting the greatest facilities for circulating this paper, and submits the following Scale of Subscriptions:—

One Copy Weekly, post free,	-	-	-	1sd.
Two Copies Weekly,	-	-	-	2sd.
Five Copies Weekly,	-	-	-	5d.

All such orders, and communications for the Editor, should be addressed to JAMES BURNS, Office of THE MEDIUM, 15, Southampton Row, Bloomsbury Square, Holborn, London, W. C.

Wholesale Agents—F. Pittman, 20, Paternoster Row, London, E. C.; Curtice & Co., 13, Catherine Street, Strand, London, W. C.; John Heywood, Manchester; James McGeachy, 89, Union Street, Glasgow.

The Publisher is desirous of establishing agencies and depots for the sale of other Progressive periodicals, tracts, and standard works, and will be glad to receive communications from such as feel disposed to enter this field of usefulness.

CONTENTS OF LAST No. of "THE MEDIUM."

The Dialectical Report and the Spiritualists—Miss Lottie Fowler's Mediumship—A New Luminary—The Illness of the Queen—Ventriloquism versus Spirit-Voice—The Mysterious Man—Address to Spiritualists and Progressivists—Phenomena near Manchester—Rules and Conditions for the Spirit-Circle—The Ten Spiritual Commandments—A Seance in the Light at Mrs. Makdougall Gregory's—The Sunday Services—An Antipodal Brother—What a Spirit is Like—A Dwarf's "Facts and Folly"—A Seance by Myself—The Spirit Messenger—The "Mystic Force"—Spiritualism and Manchester Secularists—Dalston Association of Inquirers into Spiritualism—Gawthorpe—A Suggestion to the Nottingham Spiritualists, &c., &c.

SEANCES AND MEETINGS DURING THE WEEK.

FRIDAY, NOVEMBER 17, Seance at 15, Southampton Row, Holborn, at 8 o'clock. Mr. Morse, Trance-Medium. Admission 1s.

LIVERPOOL, Psychological Society, at Mrs. Bohn's Temperance Hotel, 6, Stafford Street.

SATURDAY, NOVEMBER 18, A Special Seance for Spiritualists, by Messrs. Herne and Williams, at their Rooms, 61, Lamb's Conduit Street, at 7 o'clock. Admission, 2s. 6d.

Seance at 24, Lower Stamford Street, Blackfriars, at 7 p.m.

SUNDAY, NOVEMBER 19, Mr. Cogran's Seance, 22, New Road, E., at 7.

Service at Cavendish Rooms, Mortimer Street, at 7. Mr. Morse will speak in the trance under spirit influence.

KEIGHLEY, 10.30 a.m. and 5.30 p.m. Messrs. Shackleton and Wright, Trance-Mediums. Children's Progressive Lyceum at 9 a.m. and 2 p.m.

SOVERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, Children's Lyceum, 10 a.m. and 2 p.m. Public Meeting, 6.30 p.m. Trance-Medium, Mr. Wood.

BRERLEY, Public Meetings, 10.30 a.m., 2.30 and 6.30 p.m. Trance Medium, Mr. Illingworth.

BOWLING, Spiritualists' Meeting Room, 2.30 and 6 p.m. Hall Lane, 2 and 6 p.m.

MANCHESTER, Grosvenor Street Temperance Hall, at 2.30.

COWMS, at George Holdroyd's, at 6 p.m.

HAGG'S LANE END, 9 a.m., and 6 p.m. Trance-Mediums Mr. J. Crane and Mrs. N. Wilde.

GLASGOW, Whyte's Temperance Hotel, Candleriggs, at 6.30.

GAWTHORPE, Spiritualists' Meeting Room, 2.30 and 6 p.m. Mrs. S. A. Swift and J. Kitson, Mediums.

MORLEY, Mr. G. Butterfield's, New Scarboro', Mrs. J. A. Butterfield, medium, at 6.30.

HALIFAX, at the Stannary, 2.30 and 6.30. Mr. Blackburn and Mr. Wood, Trance-Mediums.

NOTTINGHAM, at Mr. Gilpin's Rooms, Long Row. Children's Lyceum at 9.45 a.m. and 2 p.m. Public meeting at 6.30 p.m.

MONDAY, NOVEMBER 20, Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s.

Mr. Charles Williams, Healing Medium, at 46, Ada Street, Broadway, London Fields, at 4.30.

SOVERBY BRIDGE, at Mr. W. Robinson's, Causeway Head, 8 p.m.

NEW PELLON, at Mr. Swain's, at 8 o'clock.

TUESDAY, NOVEMBER 21, Miss Lottie Fowler, Clairvoyante and Test-medium, at 15, Southampton Row, at 8 p.m., admission 2s. 6d.

Seance at 24, Lower Stamford Street, Blackfriars, at 7 p.m.

KEIGHLEY, at 7.30 p.m., at the Lyceum. Trance-Mediums, Mrs. Lucas and Messrs. Wright and Shackleton.

GAWTHORPE, at Mr. J. Mercer's, at 7.30 p.m. Medium, Miss A. Mercer.

WEDNESDAY, NOVEMBER 22, Seance at 15, Southampton Row, Middle. Huett, Medium, at 8 o'clock. Admission 1s.

Seance at Mr. Wallace's, 105, Isip Street, Kentish Town.

BOWLING, Spiritualists' Meeting Room, 8 p.m.

HAGG'S LANE END, J. Crane, Trance-Medium. 7.30 p.m.

MORLEY, Mr. G. Butterfield's, New Scarboro', at 7.30.

NOTTINGHAM, Long Row. Lectures by Trance-Mediums on Laws of Health, &c. 8.15.

THURSDAY, NOVEMBER 23, Seance at 15, Southampton Row, at 8 o'clock. Messrs. Herne and Williams, Mediums for the Spirit-Voice. Admission 2s. 6d.

Dalston Association of Inquirers into Spiritualism. Seance at their rooms, 74, Navarino Road, Dalston, E., at 8 p.m. Particulars as to admission of visitors on application to the Secretary.

Public Seance at 7, Corporation Row, Clerkenwell, at 8 o'clock. Free.

BOWLING, Hall Lane, 7.30 p.m.

GAWTHORPE, Spiritualists' Meeting Room, a Developing Circle, at 7.50.

*We will be happy to announce Seances and Meetings in this table weekly. To be in time, all communications must reach this Office by Wednesday morning's post.

THE MEDIUM AND DAYBREAK.

FRIDAY, NOVEMBER 17, 1871.

"CONCERNING SPIRITUALISM."

Almost simultaneously with this Number of the MEDIUM will be given to the public Gerald Massey's long-looked-for book, "Concerning Spiritualism," which has already become famous on account of the time it has been in preparation. Our readers may rest assured that it has lost nothing by keeping. It will not readily get stale or musty, and its freshness and newness cannot be tarnished by the dim light and damp atmosphere of winter. It

has manifested a contrary tendency, for, like Aaron's rod, it has budded repeatedly, and many of these offshoots have attained quite as large a growth of solid wood as the parent stem. We think the whole range of Spiritual literature might be challenged to find, within the same compass, so many arguments and statements so conclusively put, as this little work presents. The metal is not heavy, yet the range is long, and the force of projection immense. It is an arm of new invention, more potent than the revolver and much more certain than the *mitrailleuse*, yet as prompt as the former and as impetuous as the latter. There is a special charge in its hidden chambers which is sure to place *hors de combat* almost every form of the enemy's forces, from the *denon* column to the light *Frano tireur*. Even such a recent combatant as the *Quarterly Review* meets with its share of the robust energies of this athletic little book. To proceed with a catalogue of the many points taken up by the author would be to give a synopsis almost equal in extent to the work itself, as the reader is in no case wearied by prolix paragraphs and tedious verbiage. It would be difficult to be more philosophical than Mr. Massey is in his conceptions of spiritual existence or manifestations, or more clearly scientific in his treatment of mediumship and the many phases of the phenomena. Nor does he forget the religious element, and the immense issues which arise out of such an hypothesis as the progressive immortality of human beings. With all these weighty features, the book is by no means a heavy one. With his usual characteristics, Mr. Massey intersperses even his most thoughtful utterances with refined and subtle comicisms, which keep the risible faculties in a continual titter of expectant excitement. This gives a soul to the work—a life pulsating through every sentence, which causes the reader to devour it with avidity, whether he agree with its principles or not. Supplementing the text are a few selections from the author's great poem, "A Tale of Eternity," the conception and development of which characterizes him as the philosopher-poet of the age. For these *moreaux* the reader will be truly grateful. Far too little is known among Spiritualists of the merits of Mr. Massey as a poet, and even those who pretend to recognise him in his most conspicuous literary capacity, fail entirely to catch the grand purpose unfolded by his most important though perhaps least popular performance. We have no doubt that the *recueil* above indicated will introduce to Mr. Massey's genius thousands of fresh devotees, who, from their mental predilections, will appreciate his sterling worth in a much higher degree than the world outside of the Spiritual philosophy can possibly be expected to do. The work is got up in beautiful style. The shape is peculiar—a most antique and quaint form, selected by the author himself. The publisher purposes making this work the first of a "diamond series" of publications on Spiritualism, and we can only hope that the movement will be fortunate enough to be favoured with a very long continuance of worthy successors.

MISS LOTTIE FOWLER AT MRS. MAKDOUGALL GREGORY'S.

On Friday evening another party, consisting of Mr. C—, Mr. and Mrs. Crookes, Mr. and Mrs. Edwin Arnold, Miss Poyntz, Lieut.-Col. D—, the Rev. Mr. S—, and several other ladies and gentlemen, assembled at 21, Green Street, Grosvenor Square, for the purpose of meeting Miss Lottie Fowler. Unfortunately the medium was rather indisposed, and, as a result, the manifestations, regarded as tests, were not quite so satisfactory as on the previous occasion. Some, however, were of such a character that that they should scarcely be allowed to pass without a record.

Miss Fowler commenced by saying she saw a stout, broad-shouldered man, with a round face, fair skin, and dark hair turning grey, who had died of paralysis, and wanted to communicate with some one present. After appealing to one or two of the company, who denied all knowledge of such an individual, she took the hand of Mr. J. W. Jackson, and said that the departed person had known him intimately, and had been a senior friend and almost a father to him; and this gentleman at once recognised her description as applicable to his deceased friend Mr. W. Davey. Miss Fowler then said that he had died, not on a bed or a sofa, but something like both the one and the other. Mr. Jackson could not, at the moment, confirm or deny this, not having been with his friend at the time of his departure, but meeting a relative of the family next day, he was informed that Mr. Davey had actually died on a sofa-bedstead. Perhaps, however, all this may be regarded as a series of lucky guesses, more especially as in other instances the medium was less fortunate in her portraiture of the supposed relatives or friends of other members of the company. No such hypothesis of chance success, however, can solve the following, for which alone, indeed, we report the sitting.

Going up to the Rev. Mr. S—, the medium said, "You have in your pocket something which looks like a ring, but is not so. It looks like a locket, but is not enclosed. It is a hard stone, not found in this country, placed in a gold circlet, though it is not exactly circular, as if to be hung round the neck. It is a relic, and very old; but it did not belong to your family. There is a figure engraved upon it, surrounded by mystic characters that I cannot read. They look like Chinese or Hebrew, but are neither. Perhaps it is something *magical*. It was not given you: did you steal it? (this was said jocosely); then perhaps you bought it." The object thus described was now produced, and proved to be a Gnostic gem of Alexandrian workmanship, of the second or third century, oval in shape, and surrounded by a circlet of gold, thus permitting the figures and inscriptions on its surface to be easily

seen when held between the eye and a candle. On one side was a serpent with a lion's head, surrounded by Greek characters, which, although easily deciphered, do not seem to make any recognizable words, their significances being probably occult, and to be interpreted only by the initiated, so that even the Rev. Mr. H., who has given considerable attention to this subject, is still ignorant of their meaning. On the reverse was the figure of a man with appropriate emblems. At one end was a very small ring, as if for the attachment of a chain or fine cord by which it might be suspended; and it came into the possession of Mr. S., not by gift, but purchase.

We will not dilate on this. There is no necessity for doing so. Every mind will form its own conclusions from such a fact. The Mediumist will see in it a high degree of clairvoyance; the Spiritualist will regard it as evidence of supersensuous insight; and the Skeptic will still hold that it was simply a remarkably successful feat of imposition. We have only to state that the reverend gentleman brought his gem as a test, and kept it carefully in his waistcoat pocket until after the conclusion of the medium's description, when it was handed round for the inspection of the company.

THE SUNDAY SERVICES.

We are sorry we can present only a meagre outline of the comprehensive discourse given by Mr. Morse on Sunday evening. The effort was a great success and speaks well for the coming series, which we understand will be of no ordinary character. The audience was pretty fair, and all were deeply interested. Surely the attractions of a "spiritual seance" will bring out such an audience as will fill the Cavendish Rooms to repletion. Mr. and Mrs. Hicks having to leave London to fulfil a provincial engagement, the harmonium will be played by Mr. Tolhurst, the talented composer of the oratorio of "Ruth." This gentleman is a Spiritualist, and withal a medium, or we should not expect from him an oratorio. He will introduce into the service some exquisite and appropriate selections from his works. An effort will also be made to improve the congregational singing, and to make these Sunday evening meetings more pleasant and profitable to those who have the privilege of attending them.

MISS FOWLER AT THE SPIRITUAL INSTITUTION.

On Tuesday evening a highly respectable company assembled at 15, Southampton Row, to witness the clairvoyant powers and test-mediumship of Miss Lottie Fowler. She was eminently successful in almost every case, and, indeed, some of her delineations were exceedingly striking. Mr. J. B. Wieldt, of Loughborough (an entire stranger), desires us to express for him his great satisfaction with the statements communicated by the medium. His father was described, and then the controlling spirit proceeded to give an account of his object in visiting the Continent, to which he is *en route*, and the probable successes which would attend his mission. Miss Fowler will give another seance on Tuesday evening next; admission, 2s. 6d.

A TRUE STATEMENT.

Knowing what mesmeric power my dear kind friend, Mrs. Kyd, possessed, I entreated her to call forth this precious gift, and exert it over my eye, which appeared to be partially covered with an opaque substance that obscured my sight so as to prevent me from writing or reading as usual.

On Monday, the 23rd of October, Mrs. Kyd commenced by magnetising my right eye for twenty minutes, which gave me relief. On Tuesday I sat for an hour, when the improvement continued, and on Wednesday I received the same benefit from the mesmeric fluid. That night, when in bed, but not inclined to sleep, I was startled by feeling my friend's fingers working at my eyelashes, the movement being continued for some seconds. I saw her hands and fingers placed one above the other, so that her arms were visible half up to the elbow. The hour was half-past eleven p.m. The brushing of the eyelashes was exactly what I felt at eleven o'clock a.m., during the seance. This most singular phenomenon I saw on two successive mornings. My guardian angel, "Ellen," who has been in the Summer-Land for many happy years, will enlighten me on this subject later, when I am more prepared for such instruction.

Baden-Baden, October 28, 1871.

MARIE DE S—.

An important meeting was held at the Spiritual Institution, 5, Southampton Row, on Wednesday evening, to take into consideration the merits of the Dialectical Society's Report. Resolutions were proposed and carried, a report of which will be given next week. The meeting was finally adjourned till Wednesday evening next, to which all interested are cordially invited.

Mrs. HARDINGE'S HISTORY.—This work continues to find its way into public libraries, as the following acknowledgment, received from Mr. Grant, a member of the committee, indicates:—"Maidstone Literary and Mechanics' Institution, October 3rd, 1871. Dear Sir,—I beg to acknowledge, on behalf of the committee, the receipt of Mrs. Hardinge's work on 'American Spiritualism,' for our library, with thanks.—Yours very truly, Wm. EDMYTT, Hon. Sec. Thomas Grant, Esq." Another copy was presented to the Maidstone and Mid-Kent Natural History and Philosophical Society. A third copy is circulating in the town, and a fourth copy will soon be the property of a Reading Club in a neighbouring village. Such is the work of one gentleman in this matter.

THE PRESS ON SPIRITUALISM.—"John T. Markley" would like to see the Press impartially investigate and report upon the perplexing phenomena of Spiritualism. At present our public advisers, with few courageous exceptions, gladly seize the semi-humorous, but not always logical, reports of adverse and intensely prejudiced critics, and instantly denounce the "superstition" with a splendid but biased eloquence. This conduct is unworthy of the confidence reposed by the public in the truth-seeking disposition of what should be an unfettered Press,—*Public Opinion*.

DOCTRINES QUESTIONED.

Many of our readers are somewhat exasperated at the very charitable opinion of the Medium expressed by our Christian friend, Mr. B. O. Hall. As a consequence, our office has been flooded with communications questioning the dogmas upon the rejection of which we are rendered so odious in the eyes of our self-congratulatory critics. We have only space for a few extracts from a venerable correspondent:—

"Salvation by proxy, as by faith in the merits of another, and the doctrine that men work out their own salvation from sin and suffering by resisting evil and cleaving to that which is wise and good, in accordance with the teaching of Jesus, are opposite doctrines, and strange is it they should be inconsistently blended in the faith of churches.

"It is also one thing to be saved by a belief in an atonement, &c., by Christ, and another that he is ever a living power of truth and love to seek and to save, and thus impressively to draw men unto himself.

"Orthodox teachers tell us, as with one breath, men are responsible for exercising of themselves a saving faith in 'Christ's atoning merits'; in which case it is something they can develop; and with another breath, which in spirit is in opposition, that this particular and saving faith comes to them as the gift of God to whom He will, of course with its powers to raise or save; in which case, it cannot be a responsible requirement. How inconsistent this! Moses, it is said in Scripture, was a mediator ordained of 'angels,' for establishing the system of worship called the law. Divines believe, not merely that Jesus was a mediator for establishing the higher system of worship called the gospel of peace and goodwill, for saving men, but that He is ever the one mediator all-sufficient between God and sinful men, for supplicating in their behalf, that they may be accepted as through Him. Why, then, do divines presume to mediate between God and men by supplicating and preaching for sinners?"

A second volume of Mr. Home's "Incidents of my Life" is announced to appear on December 1st.

MR. JOHN CHANE writes a hearty letter informing us that he has commenced a circle at his own house. We wish him success.

We regret we did not see our Merthyr friends again. If Mr. Jones will write, his suggestions will have careful attention.

OUR FRIENDS in Manchester will have the privilege of hearing Mr. and Mrs. Hicks nightly at the Mechanics' Institution, David Street, for some time.

A SUPPLEMENT to the *Banner of Light* gives, in extenso, the contents of Andrew Jackson Davis's new work, "The Temple: or, Diseases of the Brain and Nerves." It promises to be the most valuable and interesting of Mr. Davis's works.

A FREQUENT VISITOR at the Spiritual Institution" is thanked for his communication. If he will forward his address in confidence, the name of a Spiritualist in his locality will be forwarded. If a meeting is got up, we can promise him a lecture on Spiritualism.

THE *Banner of Light* says:—"Mrs. Emma Hardinge has been engaged for the Boston Theatre on Sunday evening, December 3rd. This is a good movement. A course of popular Sunday evening lectures from one of the most gifted spiritual speakers in our ranks cannot but do good."

MADAME SIEVERS's next concert at St. George's Hall will take place on Friday evening, the 24th instant, after which she contemplates continuing them weekly. We have great pleasure in recommending these entertainments to the attention of all who are lovers of the better class of music rendered in a superior manner.

A CORRESPONDENT, writing from Bromsgrove, deprecates the absence of investigators in his neighbourhood. He remarks that the ignorance and superstition to be found in that district are most lamentable. He would be glad to meet with some Spiritualists in or near to Bromsgrove.

WE HAVE received from our good friend Mr. Tomlinson, of Ryde, a photograph of Mr. D. D. Home, by Dobenheim, of Ryde. It is a side view, and the light is made to fall upon the face, the other parts being in the shade, which gives a very peculiar effect to the picture. It is a very beautiful specimen of photographic art.

THE DISCUSSION AT ST. JOHN'S WOOD.—Mr. Hocker, 20, Henry Street East, writes to say that the forthcoming debate on Spiritualism takes place November 28th, at 8 o'clock (and not on the 20th, as stated last week), in the large vestry of the Congregational Church, St. John's Wood Terrace. Rev. John Thomas, pastor.

WE HEAR that the St. John's Association of Spiritualists, 7, Corporation Row, Clerkenwell, intend holding their annual festival on Thursday evening, November 30. Tickets, 1s. each. Tea will be on the table at 6.30. We hope as many friends will strive to be present as on the last occasion, when a crowded audience enjoyed themselves so much.

WE PERCEIVE from extracts from the *Melbourne Leader*, sent to us by Mr. Lobley, of Crook, that Spiritualism is creating a very decided interest in that city. The experiments of Mr. Crookes and his coadjutors are keenly canvassed. A writer in the "Scientific Gossip" complains that Mr. Crookes has adopted the *odde force* theory of Reichenbach, merely re-christening it by the term *psychic force*.

SPIRITUALISM is indebted to the *Newcastle Daily Chronicle* of the 31st ultimo for a very sensible article on Spiritualism, the basis of which is the results of the experiments conducted by the Dialectical Society. According to the writer, the phenomena of Spiritualism are now "generally well known," and the article contains a sketch of the higher forms of manifestation indicating intelligence and personal identity. Altogether, it is a very creditable contrast to the vile rubbish which some of the London papers have given on the same subject.

ROBERT DALE OWEN'S NEW WORK.—From announcements appearing in the *Banner of Light*, we observe that the forthcoming work, "The Debatable Land between This World and the Next," will be divided into sections, as follows:—Prefatory Address to the Protestant Clergy.—Book I. Touching Communication of Religious Knowledge to Man.—Book II. Some Characteristics of the Phenomena.—Book III. Physical Manifestations.—Book IV. Identity of Spirits.—Book V. The Crowning Proof of Immortality.—Book VI. Spiritual Gifts of the First Century Appearing in Our Times. These are topics of deep interest, and will no doubt be ably treated. The American price is 2 dollars. Already a list of subscribers has been opened at the Progressive Library. The English price will be about 8s. 6d.

The Spirit Messenger.

[A seance is held every Friday evening, at eight o'clock, at the office of the MEDIUM; J. J. MORSE, Trance-Medium. By our reports of these or other circles we do not endorse or stand responsible for the facts or teachings given by the spirits. Our desire is, in brief, to give a faithful representation of what takes place, for the benefit of those who cannot attend.]

Friday, November 10th.

Mr. Morse having been entranced, the controlling spirit was asked a series of questions upon the condition of things in the spirit-world. The answers to these were postponed, as the spirit expressed his determination to give a course of addresses, on Friday evenings, on the Facts and Phenomena of Spirit-Life, and he desired to treat the subject of such queries on those occasions. As an introduction, he gave a few preliminary remarks on the influence of sympathy and hatred upon the progress of departed spirits, and took into account the philosophy of prayers for the dead. The questions otherwise asked were quite unimportant, and the guide of the medium gave place to the "Strolling Player," who kept up a very lively conversation until nearly the close of the seance. A strange spirit was being introduced to the control, when the slamming of a door rendered the event impossible.

THE COMING MAN.

AN ADDRESS DELIVERED IN THE TRANCE BY J. J. MORSE (MEDIUM), UNDER THE INFLUENCE OF HIS SPIRIT-GUIDES, IN CAVENISH ROOMS, MORTIMER STREET, ON SUNDAY EVENING, NOVEMBER 12, 1871.

INVOCATION.

O Lord of life and King of death! Thou mighty and mysterious Master of being! Once more we draw near to Thee in this hour of sweet communion. We do not approach Thee asking for the bestowal of futile blessings upon our heads, but to thank Thee for what we have already received, but most of all for thy most glorious gift of reason, whereby we know of Thee as thou art manifested in thy creation. Mighty power, who maintainest and controlllest all things, how humble we feel when we compare our littleness and dependence with thy infinite greatness! Yet what occasion we have for gratitude to know that we may understand these thy works, and, by learning to do thy will, be thy children!

The subject was introduced by the spirit referring to the agitation and conflict which everywhere prevails in civilised communities. These were premonitions of coming changes. All great social disturbances had been heralded by signs and portents in the air, by conflicts of opinion, and by wars and commotions among nations. For these transitions men should be prepared, which they never can be until they understand the divine principles that sustain existence. The first of these is Progress, which the preacher entirely overlooks; the second is Association, and the third Development; and upon these the philosophical structure of the future must be built. Social reforms, the freedom of woman, political progress, and the abolition of ecclesiasticism, were shaking up the present foundations of society, indicating, not the destruction of social peace, but the introduction of a better system.

The nations of the earth were now getting beyond the age of childhood, and all things portended the advent of the Coming Man. Who was he? What was he? Whence was he to come? He required conditions which do not now exist; hence we should set our house in order and prepare for his reception; for though we may not remain in earth-life to see him, we may help to prepare the conditions necessary to his coming. What are these conditions? Freedom of speech; the abolition of arbitrary laws, maintained at the expense of the community rather than to benefit its members; honest teachers, who speak the truth as they feel it, instead of hereditary theories; and Nature's own religion of the Divinity that dwells within man: these are the conditions that must exist in the coming time.

The Coming Man will present to us a higher and nobler type of manhood; and if we would know what this future man shall be, we must know what Man is, and is capable of being. At the present time no law was founded upon the facts or necessities of human nature; but society was built upon false conditions, and man was the victim of circumstances. Man may be said to be the author of this state of things; but it is a chaos out of which order will come; hence Progress is a necessity of human existence. The conditions necessary for the advent of this Coming Man are—Firstly, a pure, sound, healthy body; for such a body makes a virtuous mind. Then will the home be free from discordances, from which pure aspirations may be offered up, and knowledge be freely transmitted to all its members. Secondly, society must be governed according to just principles, and the people actuated by motives of pure religion, without creed or dogma. Man has no religion now—nothing but periodical formalities; hence ignorance and misery are the result.

How shall the Coming Man operate upon society so as to benefit the world? The mainspring of all action is Love—the central life of the Deific source. The action of self-love, conjugal love, parental love, filial love, and fraternal love was reviewed, showing the progress of the mind through those stages of development up to universal love, which reconciles man to the whole universe. The Wisdom principles were then discussed, as being the counterpart of the love nature, and intended to guide and control it. The principle of Use was at present paramount, and man even asked respecting spiritual phenomena, "What is the use of it?" Justice, the second principle, asks whether we should apply the necessities of life in benefiting ourselves merely, or all. Power, or force of character, was necessary to urge us to carry out our resolves for human progress, that we might battle for the truth's sake; for how few could bear the cross when they had taken it up! The principle of Beauty gave man the highest ideal of his soul, and enabled him to see the purposes of existence, thereby taking that harshness from Power which results in error. The mellowing influence of Beauty introduces Divine Aspiration, which leads to the broad fields of Harmony.

The Coming Man must exhibit these twelve principles of love and wisdom in right development, and society will then gradually accord with the elements constituting it. As a result, the Coming Man will

be a teacher, a power, a host within himself; for has he not as his basis the whole of the principles of existence? He will appeal to individuals, and awaken the man in each. Then all actions will be regulated by principle, and self-development will be the work of life, and thus society will be regenerated. He will demand that we think more of our Father God; and, in order that we may know the mystery of ourselves, he will teach us the doctrines of Selfhood:—"Be thyself, and be not influenced by anyone. Let God and his eternal principles be thy high priest and sovereign."

Thus a republic shall arise which no time shall destroy. Parties and creeds will be impossible, for all will accord to everyone that which they desire for themselves. The mind of the Coming Man will be intuitive. The soul will approach nearer its source, and men will be original thinkers and teachers. Then shall men not write for gold, but for truth, and the progress of pure knowledge will be free and untrammelled by political or theological expedients. These grand changes already cast an influence upon the minds of men. These sleepers are awakening; but when that time comes they will be fully awakened, for the Coming Man and the people must be related to each other.

It may be asked, "Why speak thus of the future? Does it avail us more than the past?" We have not spoken of the Future at all, but of the Now. The Coming Man is here. He is not a mythical personage to be born of mysterious circumstances. You are all full of that expected element, for the Coming Man is simply the realisation of those powers of Wisdom and dispositions of Love that lie hidden within yourselves. Let each of us then be the Coming Man of our own community. Let us be workers and doers, not mere hearers of the truth. Why should we be listeners merely, with folded arms, idle and inert, while the whole creation is alive and throbbing with action? Let our watchword be the three principles upon which existence is based, and then we shall find within our own souls all which the universe can ever contain. Knowledge is the salvation of the human race. Then let us know ourselves—the key to all existence—the only vitalising influence which can resuscitate society and develop humanity.

SPONTANEOUS PHENOMENA.

To the Editor of the Medium and Daybreak.

On Monday, October 23rd, I paid a morning visit to Messrs. Herne and Williams. I was shown into the front drawing-room, lighted by two windows. Mr. Herne received me, and asked me to be seated, saying, "Mr. Williams will be here directly." I sat down on a sofa between the two windows; Mr. Herne remained at the side of the room near the door. I was no sooner seated than a large armchair, near the window on the opposite side of the room to Mr. Herne, rushed from its place with some noise, only stopping short a little distance from the opposite wall to which it stood when I entered; and then a small table, close to the window, which had stood behind the chair, began to move about, the objects which were upon it keeping their seat in a marvellous manner. I will here repeat that Mr. Herne was still standing at the opposite side of the room to these movements. I remarked, "Is this an ordinary occurrence?" Mr. Herne replied, "These things occur frequently when people come in whom the spirits are glad to see;" and he said that the vagaries of the little table were numerous indeed. The sofa on which I was sitting then began to move, and raised me up several times. Mr. Williams then entered, and Mr. Herne mentioned to him the levitation of the sofa.

Mr. Varley, in his admirable evidence before the London Dialectical Society, tells us that he likes to have a witness in the case of spiritual manifestations. I confess I am of the same opinion, especially in the event of the movement of a large material body, without contact, in broad daylight. Mr. Bradlaugh would probably, according to the Dialectical Report, account for the above by the theory of "an abnormal state," or "the impossible," Lord Lytton, by that of "material influences of the nature of which we are ignorant;" while I would be far more inclined to account for the above in the words made use of by Dr. James Edmunds, M.D., M.R.C.S., &c., in the same Report, viz., "that the phenomenon was the result of an act of faith."

W. R. TOMLINSON, M.A.

[These remarkable events do not occur at all times, hence exhibiting judgment in their performance. Our correspondent is known to be a defender of mediums in the public prints, and hence the recognition of his presence by these incontestable movements. The articles on the little table remained in their places, which would not have been the case had the movements been caused by a "force" without intelligence. On the contrary, the cause of the movement was not only able to effect force, but to foresee that the movement of the table would be liable to upset its contents, and hence the unseen cause took steps to prevent such a consequence. If Dr. Edmunds will look within his own mind and that of our clerical friend, he will perceive, on the ground of the spiritual hypothesis, how such manifestations would be denied to him and yet occur to the latter gentleman. But how will he account for such acts on the imposture, delusion, and other lame theories?—Ed. M.]

MISS LOTTIE FOWLER'S MEDIUMSHIP.

To the Editor of the Medium and Daybreak.

SIR,—At the seance held at 15, Southampton Row, on Tuesday, November 7th, I received three highly satisfactory tests of the genuineness of the mediumship of Miss Fowler.

The first was from a little niece whom I had never seen, and whose name, if I ever knew, I had long ago forgotten. She called herself Alice, and said that her uncle Joseph was in the room. The medium said that the child's brain was diseased. I knew then that a niece of mine died of ulcers on the brain, but have only since ascertained that her name was Alice.

In the second test, the medium saw a ship under sail moving fast; a boy was thrown from it into the sea, and the ship sailed on, leaving him to sink. The boy said he was my brother. I was about eleven years old when this event happened, and my brother about five; we were coming from India. He died and was thrown overboard. I had forgotten the circumstance at the time, and did not remember it until an hour after the seance was over. It occurred forty years ago.

In the third test, the medium described correctly the appearance of another brother who died at the age of twenty. She also gave some

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Floats double, swan and shadow!

The book is not addressed solely to antiquarian readers, or to those who are curious on unproved or disputed points of literary history or biography. It is put forth by the Author as an appeal to all who admire and revere Shakspeare, who study his writings, and who covet a closer acquaintance with the facts of his life and authentic revelations of his character.

The great point, however, for Spiritualists is that Mr. Massey avows that the revelations whereby he claims to have cleared up a great mystery, were made by means of spirit-communications, and he offers his work as one answer to those who ask, What is the use of such communication? He considers the problem to have been insoluble in any other way. The time will undoubtedly come when this curious work will be sought for as one of the most remarkable in English literature. A goodly number of the 100 copies are already bespoken. Names of subscribers received by J. BURNS, 15, Southampton Row, London, W.C.

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